2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

736 In the event of separation or death the children were provided for by the mother's household, with the father's household generally disregarding them.

581 These various accounts of types of marriage might be analyzed at length; it is sufficient here to note some significant 551 situations which can be explained as accounting for the variations that occur as well as the number of different relatives participating in one way or another. We have noted the great emphasis placed on wealth and the part it played at the naming of a child. There was a comparable display of wealth when a young man returned from his first successful war expedition. Mandan informants speak of advancement in the tribe as steps in a ladder. As one took a new step, he made certain payments. For those of eminence, marriage was treated in the same way. Except for those marriages which involved bundle purchase, marriage was secular in character and involved only a few people.

● 162 Plains warfare greatly unbalanced the proportion of women to men. My census of the Mandan as of 1870–72 showed that males constituted only 38 per cent of the total population. A similar proportion was found for Hidatsa men. If we disregard all children under fifteen years of age, the proportion of men 562 would be even smaller. The women of the household played an 462 exclusive role in gardening unless one considers the use of young men as watchmen during the day to prevent a surprise attack by their enemies. The women built the earth lodges except for the raising of the heavier rafters and repaired them from time to time. They dressed the hides and made all the household goods. They did most of the butchering, except when animals were killed at a distance from the village. And they found time to participate in many of the men's ceremonies besides having ceremonies of their own. They were acquainted with ceremonies in which tribal custom did not permit their participation and on some occasions were intrusted with important ritualism ultimately to be transferred to their children. They reared their families and trained them without a great deal of help from their husbands. Some lodge groups in 1870–72 had had no male old enough to hunt for ten years or more. Informants thought that the physical needs of such households were pretty well taken care of by the tribal system of mutual